

# THE FARMER'S UNION.

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**M. Humphrey's**

**Green Front.**

**I WANT**

**10,000**

**Men,**

**Boys and Children**

to call at my Store and examine my

**Mammoth Stock**

—OF—

**Clothing,**

which I have just received, and which has been purchased under a prospect of a low tariff and bought the goods AWAY DOWN, the equal has never been known in Northeast Missouri. I am prepared to sell you

**GOOD GOODS,**

Even below your own expectation. Those

**Hats,**

**Caps,**

**Boots,**

**Shoes,**

**Neckwear,**

**Furnishing Goods,**

AS WELL A NY

**Clothing Stock,**

Are all Fresh, New Goods, and purchased under the recent decline in the eastern market, and, positively, will be closed out to make room for another stock, which I expect to buy in the near future, even lower than ever if possible. Call early and see me if you wish to

**SAVE MONEY!**

Remember, Old and Young Ladies' Shoes and Slippers a specialty. I am yours as ever.

**M. Humphrey,**

**Green Front,**

**North Side,**

**Memphis, Mo.**

## MONEY VALUE OF A SQUAW.

Why Even an Ugly one is Matrimonially Desirable.

Just what use a white man can have for a homely dirty Indian squaw is not clear to many people. In a city in the East he might, perhaps hire her to the manager of a museum. Or even in the West, were he fastidious enough to employ a menial, he might use her as a servant. But to take her as his wife—treat with her, to be with her day after day, and for many days at a time with her only—that is another thing. And yet that is just what scores of shrewd, sagacious, intelligent white men are seeking to do—to marry squaws, regardless of whether they are old or young, wrinkled and hideous, or smooth-skinned and pretty, only so they are full-blooded Indian squaws. For an Indian squaw on her reservation is literally worth to a keen white husband her weight in gold. The recent payment of cash to the Cherokee Indians at Sequoyah has developed much information of importance in regards to the Indian situation.

Sequoyah, until the excitement caused by the payment of some three-quarters of a million in currency to the Cherokees, attracted little attention. Its only building of importance is the Courthouse, which is very small. Recently, however, there was encamped around the Courthouse at least 2,000 people, some of them with an idea of permanent settlement. The majority of this crowd, however, was attached to the spot by the excellent prospects of good ready money business to be done during the distribution of money per capita to the destitute Indians. A good many Indians on receiving their money left at once, taking the Government's gift with them. Those who remained, lost all their money to the sharpers.

There is little doubt that the majority of the recipients of Government's bounty are wealthier than the average white man one meets in a day's journey, for, thanks to a most generous construction of treaties, they have received over and over again handsome sums from the Government, and the undivided wealth of the members of a large number of these tribes average nearer \$2,000 than \$1,000. The question of statehood and the allotment of land to individuals has been the main subject of comment for months past during the various periods of distribution, and it is singular to note how strongly the proposition is objected to. There seems to be a general feeling that in the early future statehood and allotment will be forced upon the different tribes, in which case every man, woman, and child will receive quite a considerable tract of land, and will also become entitled to a liberal sum of money.

By this arrangement every Indian, irrespective of age, would be placed in the position of a farmer with a substantial capital upon which to commence operations, and that so favorable a scheme should be looked on as robbery or oppression is remarkable. But in the elections just over every candidate who expressed so much as willingness to consider the proposition was snowed under hopelessly. Only here and there intelligent Indian is met who regards the proposition as an intent upon the part of the United States Government to put a forcible barrier upon the continued encroachments and avarice of the cattle men and others who are gradually intrinsching themselves in the country, and who will eventually assert rights to title and give a great deal of trouble.

In reality it is the squaw man or the white man who has married an Indian woman, who is responsible for all the trouble the Government has encountered in fixing up treaties and sealing agreements with the Indians for the mutual benefit of both the white and red men. At the recent distribution of money, at Sequoyah an immense number of squaw men

appeared to collect the large sums of money due their wives. This money is issued as to the Indians under the provisions of their treaty.

This squaw man is ever present when money is to be seen. He has, however, been severely condemned by writers who have never entered into the Creek, Cherokee, or Choctaw Nation. He is not necessarily a refugee from justice, a schemer, or an idler, but when he is not the first he is in many cases either the second or third. The white woman who vows to love, honor, and obey an Indian brave is almost a social outcast, losing all her existing relationship and entering upon a life of misery and wretchedness to her. When the order of things is reversed, however, and a white man marries an Indian girl, it quite frequently happens that the domestic relations between the parties are at least pleasant.

An Indian brave on marrying a white woman usually becomes a bully and an idler, but the Indian girl who marries a white man usually develops a liking for household duties and becomes, if not in every sense of the word a model wife, at least a valuable helpmate in prairie life. Beautiful Indian girls are few. There are numbers of pleasing looking Cherokee, Choctaw, and Creek girls, some of them pure blood and some of them offsprings of mixed marriages between different tribes or between white men and Indian women. The majority of the young women are lighter in complexion than the men, and it is a significant fact when they consent to do household duties and remain in the house the greater part of the day their complexion becomes so much lighter that after awhile it is difficult to distinguish a full blood from a half-breed.

In some instances there is quite a bond of affection between a squaw man and his wife, regardless of the motive that primarily caused them to marry. These marriages are mostly for money. The financial advantage of marrying an Indian can scarcely be overestimated, provided, of course, the man making the sacrifice is absolutely impecunious, or wealthy enough to follow up the singular advantages resulting from the alternate brimstone-and-treacle policy of the Government with regard to the Indians. A recently issued return shows that the per capita wealth in the United States is a little over \$200, allowing for men, women and children. In the wealthiest known civilized nation in the world the per capita wealth is \$263, whereas several Indian tribes are worth to day \$2.083 per head, this extraordinary wealth being distributed to the so-called "civilized" nations in the Indian Territory.

The squaw man is not recognized either by the United States or by the Indian tribal governments as an individual with a vote, influence, or power. But, in spite of this disfranchisement, he acquires, by his marriage, all the rights of his wife; or if he does not fully acquire them he assumes them without question. One squaw man very well known was originally a coal miner, working in the mines in the Choctaw Nation. He married a girl of 16, with both Choctaw and Cherokee blood in her veins, and boasted proudly that in consequence of this he was able to collect for his wife for both her tribes. Putting his breast pocket in a very convoluted manner, he remarked that he had enough of Uncle Sam's money there to fence in a good sized farm. Every dollar of the money he expended forthwith for barb wire and fenceposts, less a little he would have to reserve for labor. If he stays sober he will shortly have in his possession a large tract of land, capable of growing anything, from cotton to corn, or of pasturing several thousand head of cattle. His wife is entitled to fence in this land. Strictly speaking, her husband has no right to lease this land out to cattle barons, but if he does so no one will interfere, and it will be very difficult to prove that

the cattle grazing on the land do not belong to him, or, rather to his wife. The young wife is quite proud of her husband and holds herself above her sister squaws who are wedded to Indian bucks.

The richest squaw man in the west left a long record behind him in the east. He holds, ostensibly as his wife's, many thousand head of cattle, which he pastures on government or Indian land free of charge. He also draws his wife's share of the pasture money due from outsiders whose cattle feed on the Indian ranges. Few of the squaw men disguise the fact that their unions with the Indian girls are no more than marriages for convenience. Most of them came into the territory with the express purpose of acquiring rights by marriage, and getting hold of a portion of the government money by means of their wives. They find no difficulty in securing squaws willing to marry them. In a contest between an Indian and a white man for the hand of an Indian maiden, the latter seems generally to be successful, and it is quite evident that the lot of an Indian girl who marries a white man is in many respects far preferable to that of the girl who marries an Indian of her own or another tribe. It is well known that of late several wealthy cattlemen have contracted marriages with daughters of Indian chiefs for the purpose of acquiring rights necessary for the further enlargement of their business.

It will hurt these squaw men financially if the government allots each Indian an amount of land and a sum of money. They will lose much of their pasture land, and will no longer collect the grass money due their squaws. Many of the better class of Indians are beginning to appreciate this. The opening of Oklahoma and the Cherokee Strip for settlement has thoroughly convinced them that the present condition of affairs cannot long continue. They are overruled, however, by the majority of their tribes, which is controlled by squaw men who have immense tracts of land under fence. These holdings would be forfeited, and the squaw men would be held down to lawful grazing on a small tract instead of unlawful grazing on large tracts. To own a large farm and have a substantial cash price added to it would in itself be infinitely better to the Indian than a doubtful title to large tracts, and this would be realized but for the fact that those squaw men in possession of the greatest expanse of country succeed in convincing all others that a general policy of confiscation is contemplated, and that if a treaty is made for statehood and allotment, white people will be allowed to race into the country and capture every particle of ground.

Although the Oklahoma country was fairly acquired from the Indians by purchase and treaty the fact that it was offered for free settlement is quoted against the government constantly. Few of the Indians take the trouble to vote. The squaw men control the majority of those who do vote and hence are able to offset any outbreak of sentiment in favor of a fair and final settlement of the trouble.

When the land of the Cherokees, the Choctaws, the Creeks, and other civilized nations are opened for settlement, the condition of affairs will differ from what it is was at the Oklahoma and Cherokee Strip openings. There are several towns with well-stocked stores, and a large population to be considered. The lands of the Kickapoo Indians will shortly be opened for settlement, and will be paid for by settlers at the rate of \$1.50 an acre. Treaties are in favorable progress with the Poncas, Wichitas, and other nations, although there is much opposition. The Osages, for example, are about 1,500 in number, some two-thirds being full blood. They own nearly 1,500,000 acres of land, and have also about \$10,000,000 in money and drawing interest. Every Osage man, squaw and infant draws \$476 a year from the Government as interest, and there are several

families drawing \$3,000 a year and even more in this way. There is enough land for every family to have about 5,000 acres. The members of the tribe can object to any change on the ground that it cannot be for the better, and therefore is probably for the worse.

The Choctaws own 10,000 square miles of territory, the Cherokees nearly 8,000, the Chickasaws 7,000, the Creeks nearly 5,000, the Seminoles about 690, the Poncas 159, and the Kansas 159. The Chickasaws number about 3,400. They make good use of their excellent land, raising large quantities of cotton as well as good crops of corn, small grain, sorghum, and tobacco. They have a deposit in the United States Treasury that yields them nearly \$80,000 a year interest.

Their individual wealth is exceptionally large. There are some 75,000 noncitizen white people who hold land by lease from these Indians, and it is significant that, for every 100 acres actually controlled and operated by full bloods, there are at least 10,000 acres held by intermarried whites, or, strictly speaking, in the control of squaw-men. In the event of allotment being enforced on these people each individual in the tribe, including all infants, whether full bloods or result of mixed marriages, would receive 600 acres of land. If the Government would limit the holding of each to 160 acres, there would be 440 available for purchase and settlement, so that the tiniest papoose with the faintest tinge of Cherokee blood is a capitalist and landowner in his Indian way.

The sentiment among the Chickasaws in favor of allotment is growing rapidly, and the impression is growing that the Indians will be very soon compelled to agree to a proposition which, if it bears on its face to semblance of Socialism, is in reality a reasonable and legitimate settlement of a question which the squawman and cattle king are doing their utmost to keep quiet. And the only opening they have is through marriage with a squaw, and thus the commercial value of even an ugly old squaw is indeed almost her weight in gold.

## The Light Harness Horse.

Never in the history of trotting turf has there been such a year of record breaking as the one which is fast drawing to a close. The question is now not so much will the record be broken, as, will the two minute mark be reached. Flying Jib's mile at Chillicothe, O., in 1:58½ with a running mate, amply demonstrated that the gate can be maintained at less than 2:00 clip, but it may be many a long day before such a feat will be accomplished without the weight puller. Flying Jib like others of the champions is a product of California, and until the present season was the fastest of the pacers, holding the record at 2:04 jointly with Mascot. He is fairly good looking bay gelding by Algonson son of Almont, dam Middletown mare (dam of Warrina 2:25) by Middletown, and is owned by Monroe Salsbury, Pleasanton, Cal., and is driven in his races by Andy McDowell, the present driver of Alix.

Since the wonderful performance of Robert J in 2:01½, people have gotten into the habit of talking as though the long-looked-for goal had been reached, yet it must be remembered that a second and a half means a great deal at such a heart breaking speed—it means that the horse that crosses the wire in exactly 2:00 would leave a horse of 2:01½ speed over sixty feet behind. Nor has the improvement in speed been confined to the pacing brigade. The record for trotters which Nancy Hanks has held at 2:04 for over two years, has been supplanted by the 2:03½ of the incomparable "sweet little Alix." Adbell, the yearling colt, a product of the late Senator Stanford's famous Palo Alto farm, has supplanted the

record for colts of his age in 2:23. He is by Advertiser, son of Electioneer, Hambletonian's best son out of the world-renowned brood mare Beautiful Bells, whose nearest male ancestor was The Moor.

Another trotter to acquire championship honors is Ryland T. 2:07½, who holds the record for gelding. He is a horse of very erratic proclivities and exceedingly obscure lineage. He was raised on a ranch in Idaho, and in his races on many occasions will demonstrate that he has not forgotten all his early training on the plains, rearing and doing in fact every thing but what is asked of him. He is lightning fast, but his uncertain moods make him a very unreliable campaigner.

The stallion record, the 2:05½ made by Directum last year, still stands, but no less than five stallions have made records better than 2:10, four of which were made in the active races, viz: Strader II by Squire Talmadge, Ellard by Charley Wilkes, Trevillian by Young Jim and Dan Cupid by Barney Wilkes, the other being Ralph Wilkes by Red Wilkes. This will give some idea of the general average of the improvement in speed, Directum being the only stallion with a race record better than 2:10 previous to this season, as will also the fact that more than double the number of heats have been trotted and paced in 2:10 or better than during any previous year.

Of the pacers aside from the phenomenal Robert J there are the two trotting-bread stallions that have eclipsed the pacing record for entire horses, John R. Gentry 2:03½ by Ashland Wilkes, and Joe Patchem 2:04 by Patchem Wilkes. Equally conspicuous with the phenomenal miles made by Robert J were the performances of Directly 2:07½, the little black two-year-old son of the ex-champion of pacing stallion Direct 2:05½, the ease with which the great little youngster goes his miles in better than 2:10 is simply astonishing.—Orange Judd Farmer.

## Wine for Weakly Persons.

Weakly persons use Speer's Port Grape Wine and the Unfermented Grape Juice because it gives tone and strength to the system. It is superior to all other wines, and grape juice both in body and flavor.

**WHAT YOUR THUMB TELLS.**  
Square Type.

The thumb is an unfailing index of character. The Square Type indicates a strong will, courage and firmness. Closely allied is the Spatulated Type, the thumb of those of advanced ideas and business ability. Both of these types belong to the busy man or woman; and Demorest's Family Magazine prepares especially for such people a whole volume of new ideas, condensed in a small space, so that the record of the whole world's progress for a month may be read in half an hour. The Conical Type indicates refinement, culture, and a love of music, poetry, and fiction. A person with this type of thumb will thoroughly enjoy the literary attractions of Demorest's Magazine. The Artistic Type indicates a love of beauty and art, which will find rare pleasure in the magnificent oil-pictures of cover, Jody's 24 line, reproduced from the original painting by De Longpre, the most celebrated of living flower-painters, which will be given to every subscriber to Demorest's Magazine for 1895. The cost of this superb work of art was \$250,000; and the reproduction cannot be distinguished from the original. Besides this, an exquisite oil or water-color picture is published in each number of the Magazine, and the articles are so profusely and superbly illustrated that the Magazine is, in reality, a portfolio of art works of the highest order. The Philomathetic Type is the thumb of the thinker and inventor of ideas, who will be deeply interested in those developed monthly in Demorest's Magazine, in every one of its numerous departments, which cover the entire artistic and scientific field, chronicle every fact, fancy, and fact of the day. Demorest's is simply a perfect Family Magazine, and was long ago crowned Queen of the Monthlies. Send in your subscription, which will cost only \$2.00, and you will have a dozen Magazines in one. Address W. J. Fessenden, Demorest, Publisher, 15 East 14th Street, New York. Though not a fashion magazine, its perfect fashion pages and its articles on family and domestic matters, will be of superlative interest to those possessing the Feminine Type of thumb, which indicates in its small size, slenderness, soft nail, and smooth, rounded tip, those traits which belong essentially to the gentler sex, every one of whom should subscribe to Demorest's Magazine. If you are unacquainted with its merits, send for a specimen copy free, and you will admit that these THUMBS has put you in the way of saving money by finding in one Magazine everything to satisfy the literary wants of whole family.